

The AMERICAN FRIEND

[APRIL 13, 1950]



FREEDOM FIRST

EDITORIALS

Communion Story

Devotional

Roads to Jerusalem

Levinus K. Painter

Meet Friends of Iowa

Ernest Lamb

Church Voice on Peace

Wm. Merton Scott

World Pacifist Conference

Report from India

The Devotional Life . . . A Page of Personal Helps

COMMUNION

William W. Clark, professor of Philosophy and Religion in Earlham College, submitted the following story from Henri Roser, French peace worker. It was written while he was in prison in 1939.

The night was nearly over, one of those long nights passed in a railroad train, when the hardness of the seats and the passing to and fro of the other travelers made it impossible to sleep. We had left Krakow during the evening, and about one o'clock in the morning we had had to go through customs formalities and have our passports inspected. These unpleasant memories were now fading, but nevertheless they left behind them a feeling of loneliness such as one often experiences abroad at the end of long and tedious hours of wakefulness in the midst of strangers.

In the sky, the last clouds of night were stealing away before the rising sun. The hills were being crested with light. The valley through which our train was passing showed signs of awakening. It was the hour of the Angelus. I opened my New Testament.

But I had counted too much on my powers of resistance. Scarcely had I begun to read—I am ashamed to admit it—than I dozed off, and the New Testament fell to the ground.

Immediately I started up, but, quicker than I, a woman, dressed in the great coat and silk scarf of a Russian peasant, who was sitting opposite me, stooped down and picked up the little book. To my surprise she did not hand it back to me, but started to examine it closely, then turn its leaves. Obviously she was trying to discover what it might be.

Suddenly she stood up. Out of her hamper, carefully wedged on the rack above her seat, she took from between a loaf and some cheese, a thick book, bound in red leather, and old with use—a Bible.

The other four travelers were watching her; their curiosity aroused. She opened her Bible and searched for a passage. Then I saw her take my New Testament in her hands. Comparing the proper names and the numbers, she found the French text corresponding to her Russian text. Then, without letting go of the little book, she held it out to me, pointing out a word with her finger and questioning me with her eyes. I read "Disciples," at the beginning of

the conversation of Jesus with the Samaritan woman (St. John 4:8). I nodded, and her face became bright.

She took the New Testament again and, as before, first in the Russian Bible, then in the French text, she sought another word, and she showed me in verse 42 of the same chapter: "Saviour." Anxious, she asked me—her expression was easy to read—whether Jesus was my Saviour. Again I nodded, and her whole face became illumined.

Then I, too, took the two books in my hands and, in the same way, looked up in the Bible the salutation of an Epistle: "Grace to you and peace from God our Father and from our Lord Jesus Christ." When at length she comprehended these words, her features became more radiant than the morning which was breaking in all its glory.

She drew from her great coat a large woolen pocketbook, opened it and took from it a paper which she held out to me; it was clearly a certificate of baptism, duly initialed, and bearing the seal of some Ukrainian church. Another paper: it was a work contract issued by the French ministry authorizing her to come to the north of France as a servant—in the house of a pastor friend of mine!

At this moment, a man who had been standing in the corridor, came back and sat down. He was a Ukrainian miner who had already worked in France and could thus serve as an interpreter to some extent, but it was scarcely necessary now. We had said all that really mattered.

And the others who were traveling with us had felt it—the German lady, the Czech non-commissioned officer, the young Polish married couple. They had followed all this time, and had gradually understood what was happening. The compartment was full of the invisible presence.

Thanks to a common faith, which, I think you will agree, is not so much consent to one and the same doctrine as communion of each soul with Jesus Christ and of all in Jesus Christ, I experienced that morning as never before the absolute and magnificent reality of the "Communion of Saints," which it is quite impossible afterwards to think of breaking by responding to any call whatsoever to war. Beyond the earthly barriers of nationality, of race, of language, of culture, in spite of the shortness of time, and the tumult of a journey, he who is our life and the head of the church had united us in the higher life and as members of his Body.

THE AMERICAN FRIEND

Old Series, Vol. LVII, No. 8
AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

New Series, Vol. XXXVIII, No. 8

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

Alvin T. Coate Indianapolis, Indiana
Chairman of Council and Board
James C. Matchett Chicago, Illinois
Vice-Chairman of Council and Board
F. Chase Stevenson Richmond, Indiana
Secretary-Treasurer of Council and Board

EDITORIAL COUNCIL

D. Elton Trueblood Richmond, Indiana
Dorothy Lloyd Gilbert Guilford College, North Carolina
Ashton M. Otis Whittier, California

SUBSCRIPTION RATES

Subscription Price \$3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 8 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, Richmond, Indiana.

ERROL T. ELLIOTT Editor
E. Merrill Root Editor of Poetry

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Editorial . . .

The Year Ends Well

IT is a witness to the unity and the general concern of Friends of the Five Years Meeting that their support of the United Services, for the year which ended March 31, was the greatest in more than twenty-five years. The past few years have witnessed a steady climb upward with the year 1948-1949 bringing the highest returns for many years, but now far exceeded by 1949-1950. The final financial report is not yet available, but will appear in a future issue of this journal.

The stated goal was not reached, but real progress was achieved in spite of the declining economic level of the nation in general. This promises well for a new spirit of vision and hope that should help to inspire the forthcoming sessions of the Five Years Meeting, and lift our entire life to a new level of service. For this let us rejoice!

Freedom First, Unity Second, Uniformity Last!

FROM the "satellite countries" in the Soviet sphere of influence come varied voices from the churches involved. The Lutherans in Hungary have disapproved "church resistance" and they appeal for understanding and trust on behalf of Lutheran churches in the West. From the Orthodox church in Russia come indications of cooperation with the Baptist churches of Russia, the membership of which is reported as 350,000. From within Russia a high-ranking Russian church prelate reports "full freedom of religious life . . . thanks to the Soviet Government," and says that religious intolerance is "unknown among Christians in the Soviet Union."

From the 15,000 Protestants in Spain comes a petition addressed to General Franco which reveals the suppressive and oppressive measures which they experience under the hierarchy of Rome, implemented in the political pattern of Spain. With a voice that portrays courage and devotion they say to the head of the State, "No misinterpretation can keep us from being grateful . . . for the material help and moral support given us by our brethren in the faith [Protestant] in other countries . . . It should be understood that the help of our brethren in part compensates us for the penury in our own country, where we not only receive no assistance towards our spiritual, moral and even material work, but are compelled to contribute to the upkeep of a church [Catholic] to which we do not belong."

Those are but a few of the many statements that come today out of lands facing serious restrictions on freedom of religious life and expression.

It would ill become Christians in the relative freedom of a democracy to give answers to those under

severe restraint and oppression. We cannot know adequately their situations nor can we know how we might react under similar conditions. This should not deter us from analyzing and appraising the significance of the church under the varying circumstances. It is evident that the churches are not "the Church" simply because they are called by a common name, yet there may be a seed of the Church kept alive under very unpromising conditions.

One can hardly overlook the statement out of Russia that "religious intolerance is unknown in the Soviet Union." If true, that statement may well be the real verdict against the church in Russia. To state that there is "full freedom of religious life . . . thanks to the Soviet Government" smacks of licking the boots of the State. It probably means that no leaven is stirring the thinking, creative powers of the members. Instead, a creeping paralysis portends "unity" only through death of the spirit. We cannot commend tensions and conflicts among churches, but if the churches are to have a significant future *there must be room for tensions*—the freedom to disagree.

The plight of the Lutherans in Hungary and their response is very much like that of Protestants and Catholics in many other countries. Whether the church should accept a program of resistance and thereby walk into martyrdom, must be placed against the possibilities of maintaining a submerged life with decreased action but with a deathless faith. Whether the inner citadel of the soul in the meantime is guarded firmly, only those who experience it can determine. When a more propitious day arrives we can know whether the seed of the Church was saved in martyrdom, and in the lives of those who, living quietly, conserved the faith in their own souls.

So much is said about the restrictions imposed by Communism that Protestants are hardly aware of the persecutions under Roman Catholicism in such countries as Spain. We should never forget that hierarchies of the "left" or of the "right" have much in common, chiefly in this, that neither of them can easily tolerate non-conformity and independence of thought. There is not as much difference between the plight of Protestant Christians in Spain and those in Russia as the news would lead us to believe. The mentality developed under hierarchies can be more dangerous than the doctrines for which the respective hierarchies may stand. It is not the lack of unity so much as the lack of freedom which destroys the churches—at their creative roots.

Through it all the Church will not perish, but will rise out of her days of testing. The voice of the remnant in Spain is the most cheering news at the present time, from the other side of our sundry "curtains."

Pacifism or Functional Christianity?

THERE are certain words and phrases which tend to take on party attitudes or else lend themselves to all kinds of interpretations. For instance, what does the word "Pacifism" connote? Like many other words it started first of all as an idea, then became a phrase, or perhaps a common word. Soon it was spelled with a capital letter and the classification was complete—a new party had been born, and a new party line drawn, diverse though its membership might be.

When we get back of a phrase or a word to life itself, to the life of Christ, it defies all finished phrases. It is vital, living, growing, original. What we need is not party words, but functional Christianity—not a "pacifist" so much as a functioning Christian. Let us start near the spring of our life. Stay close to it. Resort continually to Christ and let our social action be the pressure of his life through us.

Principle or Dogma?

IN the epistle of the Yearly Meeting of Friends in Sweden, appearing in the previous issue of this journal, is a line that will claim the attention of readers, "Our Yearly Meeting has considered that the danger of living on a non-dogmatic faith is as great as the danger of living on dogmas." Quakers have been defined as that Christian body "without any visible means of support." The basic question is not whether their support is *visible* but whether they have a *real support*.

Dogma may be defined as a finished statement of faith, the words of which are not subject to alterations and to which there is a simple affirmation by the believer. How simply the church has often "settled" in a few words, with vast mysteries and great spiritual realities, that cannot be reduced to the lines of a primer. It is expecting too much from words and too little from the Life which we believe moves creatively from God. To catch divine reality in unchanging words is impossible. Words are elastic and through the years their meaning often changes. Words are symbols of reality. Spirit is the reality back of them.

Even so, words are not to be despised. They are used for communication on every other topic. They define everything else with which man is concerned. Why not religious faith? Why not Christian doctrine? Friends have been too afraid of theology. There is every reason for trying to put into words the spirit that we feel and the faith which we hold. Having done so, however, we should know what we have done, that we have used a set of symbols and that our words have not fully captured reality. If so, then we need to re-state our faith from person to person and from generation to generation. Our mental slavery to words, especially when they are in print, often chokes the springs of life.

There is a curious tendency in the human mind that is like an ingredient in cement—when the statement of faith has been in print for a length of time

it tends to "set," to harden into a dogma. Then the arguments arise, not over the reality always, but over the symbols.

A test of that principle, on the other hand, may be in the acceptance as translated into English, of the simple statement of Jesus that "God is love." The idea is not out-moded. Are the words? Certainly not in our generation. Language does not change that fast. But if it did, the reality that we experience back of the words is eternal—God is love, we know by accepting, by experience. In that reality we have our faith—faith that comes by personal experience first, and into words, second. Indeed there are many ways of *expressing*, "God is love," but who today can think of a better way of saying it! In that terse sentence, words are at their highest service, but greater than the *words* he used was the incarnation of the love of God in Christ.

It is well that we *state* our faith if we are also ready to *re-state* it. To do so is to hold to principle. To refuse, is to settle with dogma, where "the letter killeth."

Committee on Un-Christian Activities

THE Committee on Un-American Activities ferrets out only a few of the more notorious forms of disloyalty. What could a Committee on Un-Christian Activities, appointed by the church, uncover? It would probably reveal the more obvious cases of hypocrisy, but could it do more?

That is a question which the church is trying to answer. The recent conference on the Churches and Economic Life, at Detroit, was an attempt to identify sin as it appears in economic terms, and to find a way of applying Christianity. A conference on May 8-11 at Detroit will also attempt to see the major sins that end in war and ask what the church can do about it. This conference will be made up of denominational representatives rather thoroughly committed to an adventurous Christian answer.

There is a lot of sin in the world that has not been identified as such. It is lurking in every crack and corner of society and practising sabotage against the Kingdom of God. It needs ferreting out and identification. Too long we have been "fellow travelers" in this system. Our age of innocence has not saved us. We must acknowledge a total Kingdom to which we give allegiance and devotion. The church must get on to the trail, revealing new sins, which too long have existed in disguise, and which have sometimes paraded in the garments of the Kingdom they seek to destroy.

The Passing of Carl Heath

CARL Heath has gone. Through many years of his life he has been a resourceful leader in the Society of Friends, particularly in London Yearly Meeting and on the Continent of Europe. In many places he has been received as the voice of Quakerism, speaking to important world issues. American Friends can only wish that they might have had him

among them more often. Serving for several years as secretary to the National Peace Council, later to the Council for International Service, still later to the Friends Service Council, and finally serving as the first chairman of the Friends World Committee for Consultation, he rendered a pioneering service in the cause of peace and in the integration of Friendly World Life. He wrote several books in the field of his interests, as well as giving important lectures in many leading institutions.

When Gandhi came to London, in 1931, for a Round

Table Conference on the Indian Constitution, Carl Heath invited him to a meeting with friends. Later on, Carl Heath became chairman of the India Conciliation Group which grew out of this contact.

His contributions, however, went far beyond official appointments and into the areas where, by spiritual gravitation, he was at home and where he could render a unique service. Within the "peace apostolate" idea which he initiated he was a leading apostle.

E. T. E.

The Church Speaks on Peace

By William Merton Scott

This article is presented by the Peace Board of the Five Years Meeting of which the writer is Executive Secretary.

OUR minds occupied with the crisis-of-the-moment in the news, we often fail to hear the voices speaking softly through the tumult. These statements from the World Council of Churches are thoughtful and deeply Christian. They speak to an urgent and critical time of decision for the nations. One can sense the concern of the Prince of Peace behind the words.

"The hydrogen bomb is the latest and most terrible step in the crescendo of warfare which has changed war from a fight between men and nations to a mass murder of human life. Man's rebellion against his Creator has reached such a point that, unless stayed, it will bring self-destruction upon him. All this is a perversion; it is against the moral order by which man is bound; it is sin against God.

"All men have responsibilities before God as they face the grave issues raised by the hydrogen bomb and other weapons of modern war. Let each ponder in his conscience, be he statesman or scientist or ordinary citizen, how far his own action or attitude contributes to the danger of world suicide; and what he must do to prevent it, and to bring the nations to understand and serve one another.

"The governments of the nations have an inescapable responsibility at this hour. The world is divided into hostile camps through suspicion and distrust, and through the failure of the nations to bring their mutual relations within an agreed system of justice and order. As representatives of Christian Churches we appeal for a gigantic new effort for peace. We know how strenuously the governments have discussed peace in the past. But sharp political conflicts continue and the atomic danger develops uncontrolled. We urge the governments to enter into negotiations once again, and to do everything in their power to bring the present tragic deadlock to an end.

"This is the hour to listen afresh to the Word of God Who is the Lord of history. And this is the hour for earnest prayer to Him, for the fate of mankind is in His hands. Those who trust Him do not need to fear, whatever comes. He is the God and Father of our Lord Jesus Christ. All are to appear before His judgment seat, and to give an account of what they have done, or refused to do, for their fellow men."

"We suggest consideration of the following proposi-

tions both as guides for national policy and as criteria for exercising moral judgment upon governments:

"(1) That governments not only indicate readiness to enter into international consultations for the international control of armaments but that they manifestly take the initiative in pressing for such consultations.

"(2) That governments announce a policy of willingness to make a fresh start in these consultations and give tangible evidence of their desire to proceed in a spirit of cooperation and good will.

"(3) That governments, in preparation for and in the process of consultation, repudiate the policy of seeking national advantage to the disadvantage of other nations and, if need be, take reasonable risks to secure international agreement.

"(4) That governments, by the exercise of their sovereign power, show their intent to delegate such authority to international agencies as may be necessary for effective multilateral control of armaments.

"Equally important for consideration by the churches, we are convinced, are the measures by which international cooperation for constructive purposes may be promoted. We suggest particularly that attention be given to:

"(1) The part of national governments in the United Nations program for assistance to under-developed areas.

"(2) The extent to which government funds now assigned to military preparations can be diverted to measures for promoting comity through mutual assistance on a world scale.

"(3) The ways in which people and governments, particularly in lands between which serious tensions now exist, can develop harmonious relations through cultural, professional, social, and religious cooperation." (Unanimously approved by the Executive Committee of the World Council of Churches meeting at Bossey, near Geneva, February 21-23, 1950.)

Those statements coincide with the most constructive present-day proposals for achieving peace which might be summarized as follows:

1. Every effort to bring all major national armament under international control, with inspection and enforcement on individuals and dependable revenue; in short, with federal government at a world level in this limited field.

2. A greatly expanded "Point four" program through functional agencies of the United Nations. This might well be at a high level of expenditure, using funds saved from arms reduction.

3. Revisions and development of the United Nations to provide democratic controls over the inspection and police force necessary in point one; to provide dependable revenue for armament control; and to make the functional agencies into vital, operating organizations. The functional agencies, however, should not be given compulsory power. In the field of armament there must be a real transfer of sovereignty.

In short, the United Nations must be made an effective instrument to carry out points one and two.

Christian leadership should be advancing such a vigorous program.

Nothing less offers any real hope. Should we not support what is right, leaving the outcome in the hands of our wise and merciful God?

Four Roads to Jerusalem

In Retrospect

By Levinus K. Painter

"Behold, we are going up to Jerusalem."
Mark 10:33

FOUR main highways lead over the hills into modern Jerusalem. The course of these thoroughfares has changed little in forty centuries. In direction, the four roads mark the four major points of the compass. Each road has its own historical associations, and history itself may be something of a parable.

1. *The Road of Conflict.* There is the road coming across the coastal plain winding up the slopes of the steep rock ridge of Judean hills and ending at the Jaffa gate. This road might well be called the road of conflict. Over it the armies of the Assyrian Sennacherib had traveled to the very walls of Jerusalem, only to withdraw without triumph. A century later the generals of Babylon led their hosts to despoil the city and to take away captive its leading citizens. A few centuries later their raiding neighbors under Antiochus Epiphanes made their way over the hills and laid waste to the city. As an act of triumph they had sacrificed a pig on the sacred altar. The Roman legions came to triumph and to rule; the dust rarely settled on this Jerusalem road. Today this is still a highway of conflict. Barbed wire and military guards block the road at Latrun. Beyond is a no-man's-land which none travel except on missions of mercy and reconciliation.

2. *The Road of Prejudice.* The road from the north skirts the foot of Bethel, passes the modern town of Ramallah with its graceful broadcasting towers and ends at the Damascus gate. This road leads through the Samaritan country—and "the Jews have no dealings" with their half-brothers, the Samaritans. In the time of Jesus this was the road of prejudice and hatred. Rather than pass through the Samaritan country, Galilean pilgrims preferred to take the longer Jordan valley route as they journeyed to Jerusalem feasts. But Jesus knew no hate.

Sometimes our afterthoughts are our wiser thoughts. This article comes in the sequel to Easter observance. Levinus K. Painter, minister to the Collins, New York, Friends Meeting, writes from recent experiences in Palestine.

The way through Samaria was an open road to him. Some of his most profound words of wisdom are made all the more impressive due to the fact that they were a part of his informal conversation with a Samaritan woman at Jacob's well.

3. *The Highway of Hope.* The road leading into Jerusalem from the south comes through Bethlehem. We can well designate it as the highway of hope. David had traveled this road with his harp slung over his shoulder, summoned to quiet the disturbed spirit of King Saul. Likewise Amos, the Herdsman of Tekoa, had come up out of the desert to barter in Bethel and to deliver his unwelcome message of divine justice and judgment. If the returning Magi traveled this way they were careful not to make themselves known to the household of Herod.

A few years ago I traveled this road with a group of teachers from the Ramallah schools in the early hours of Christmas morning. We had attended the midnight mass in the Church of the Nativity. As we passed through the deserted streets of Jerusalem we sang softly the familiar carols of the nativity. But there were none to listen save a few military police. Today there are few who hear the angel song of hope across the Bethlehem hills. A no-man's-land blocks the road from Bethlehem and none may enter the Holy City. But still barbed wire cannot block ideas as effectively as it can block vehicles.

4. *The Highway of Triumph.* A fourth road leads into Jerusalem. We may call it the highway of triumph. Over it Joshua had led the desert wanderers after the fall of Jericho. Countless thousands of pilgrims each year traveled its steep ascent on their way to the great

passover feast. Returning from his final Perean ministry, Jesus led his disciples over the robber infested road made immortal by his story of the Good Samaritan. He remarked almost casually as they climbed the hills, "We are going to Jerusalem." Then he went on to warn them of the experiences he would face in the Holy City. He calmly told them that he was going to his death, but not to defeat. There is little wonder that they failed to understand how the sombre road of death could also be the triumph road to victory. They were prepared, a few days later, to enter with him through the golden gate in triumph. They could be zealous disciples when the emotional throngs shouted, "Hosanna to the Son of David," but later in the week when the street rabble shouted, "Crucify him, crucify him," they put their hands to their ears and fled.

These four roads lead up to Jerusalem; the road of conflict, the road of prejudice, the road of hope, and the road of triumph. As they traveled in the way two disciples of Jesus had asked for special privileges, the positions of honor. Almost sharply he turned to them, probing their sincerity. Are you prepared to pay the price of holding such positions? Can you drink the cup of suffering, joyfully? Are you ready to accept the baptism of your own blood, without malice? Events of the week provided their own answer, but fortunately that was not the final answer. The road they were to travel became clearly marked only after the first day of the week had come and that other first day of the week in the upper room.

THE ROADS TODAY

Today, as in the days of Jesus, Jerusalem is an unhappy city. Repeatedly through the centuries the city has been the pawn of conflicting powers. A no-man's-land runs from south to north through the heart of the city. We can almost hear the Lord Christ, brooding over the city, saying, "O Jerusalem,

Jerusalem, how often would I have gathered you . . . but you would not; behold, your house is left unto you desolate."

The road to the west of Jerusalem is strewn with the debris of motorized warfare, the road to the south is closed, and hope grows dim. The roads to the north and east are filled with wandering homeless refugees, people without a country, the charges of United Nations. In the land of Jesus' birth there are three-quarters of a million folk who have "no place to lay their head." From them there may come no new "messiahs." They are the hopeless aftermath of war, bitter and despairing. No road is open to the triumphant Christ. We can pray that a ministry of reconciliation and good will may open a new highway for the coming of the Lord.

The road of Jerusalem does not end at the Golden East Gate, it leads onto Via Dolorosa. I stood with Father Sylvester in the traditional judgment hall of Pilate. After waiting a few moments in silence I went out to travel down Via Dolorosa alone. But Via Dolorosa is more than a narrow dark street in the old city. It may be a street in your town or my town where men pass the silent judgment of rejection and force Him down the road of suffering to some new Calvary.

The Lord Christ confronts us with the searching questions put to the self-seeking disciples. He says to us, "Are you willing to pay the price required to travel the Jerusalem road?" The Cross, the symbol of outpoured love, remains the core of the redemptive process. By what road do we seek to enter the Holy City? We may not travel the Jaffa Road with the Roman legions, but there is the way of the H-bomb. Samaria means nothing to us, but there is Russia. We do not need to go to Bethlehem to find the Christ, but

"Where meek souls will receive
Him still,
The dear Christ enters in."

The Disciples were filled with wonder on the first Easter morning, but it took more than an open tomb to alert the souls of the companions of Jesus. A few weeks later, on another "first day of the week," they were filled with the Holy Spirit and with power. Then they began to understand the meaning of the words of Jesus, "Lo, I am with you always"—"always" has an eternal quality in it. During these past weeks the Christian groups around the world have dwelt much on the Easter story as a fact of history and experience. But there must be something more—a Twentieth Century counterpart of the Upper Room experience that will have First Century results in spirit-filled lives.

It makes a great deal of difference which road to Jerusalem we decide to travel. The most devout people of the first century shunned Samaria. The "best religious leaders" sent Jesus down Via Dolorosa. We dare not forget that our attitude toward God is determined by our attitude toward Russians and Negroes and Japanese. Divine truth is always suffering more within the ranks of the "household of faith" than it does at the hands of those who "dwell in the tents of wickedness."

With great humility we hear Jesus say to those who would follow him: "Let him deny himself, and take up his cross and follow me." The Jerusalem Road Jesus traveled leads to abundant life, it is always a road of triumph.

WITH FRIENDS IN IOWA

R. ERNEST LAMB

Visitors in quest of Iowa's scenic beauties should not be encouraged to make such a pilgrimage in February and March. Winter frost and snow still dominate the landscape at that period of the year. Conspicuous landmarks in every corner of the State are the grain containers with their millions of bushels of corn, held in storage through Government cooperation. We doubt if Joseph could have accumulated a more adequate stock pile in the days of his service as food administrator for Egypt!

When the problem of distribution is solved as satisfactorily as the problem of production, much of the hunger of the world may well be relieved.

Winter's chilly breeze, however, in no way diminished the warmth of the welcome extended by Friends of Iowa Yearly Meeting to the visiting Friend from California.

Not all Meetings could be covered in the twenty-eight days allotted. In three instances, Meetings had to be cancelled owing to severe storms. Beginning at Scranton, Iowa, visits were paid to Ackworth Quarterly Meeting at Indianola, Des Moines, Bear Creek, Earlham, Pleasant Ridge, New Sharon, Lynn Grove, Salem Quarterly Meeting, Pleasant Plain, Richland, Cedar Creek, Muscatine, Buffalo, West Branch, Grinnell, Minneapolis, Arnold's Park, Honey Creek, New Providence, Marshalltown, LeGrand, and Oskaloosa. In some of the above Meetings, groups from other centers were in attendance. The final three days were spent with the pastors and leaders in their annual Short Course at William Penn College.

We appreciated the opportunity to visit the new meetinghouse in Minneapolis and to note in so many places

substantial improvement to church buildings, particularly in the matter of heating.

It was evident that a deeper interest is developing in the Yearly Meeting regarding the College and a spirit of confidence in the leadership to be provided in the coming of Charles Ball to the President's office.

Added opportunities for service were opened through visits to Scattergood School at West Branch and the Quakerdale Home for Boys at New Providence.

The Lion's Service Club at Earlham invited me to share in an evening of fellowship around the table. Though the lion's mouths were by no means closed, the lamb found nothing to fear in such a friendly atmosphere! Addressing a noon luncheon of Kiwanis in Muscatine proved to be another very enjoyable event.

I paid my respects to the birth place of Herbert Hoover in West Branch, being impressed both with the simplicity of the setting and the sterling worth of many members of the family tree whose portraits appeared on the walls.

Opportunity was also afforded to inspect the new Quaker Heights Camp Ground at Pine Lake near Eldora, where cabins are in process of construction. Plans are being made for the holiday of summer conferences there this year.

As I left Iowa for service within the bounds of Western Yearly Meeting I was increasingly impressed with the spirit of loving hospitality so graciously extended, and the evident desire of Friends in Iowa to move forward under the banner of Christ.

CEILING FOR GOOD WORKS?

One of the obstacles to more effective United States participation in international organizations is the statutory ceilings placed by Congress upon United States contributions to these organizations. In the case of five organizations, the United States has either been unable to meet its financial obligation in full in the past or will be in that position in the next fiscal year. Failure to relax present ceilings on United States contributions will prevent the organizations from completing planned operations, and United States leadership in each will be severely restricted.

We Protestants are like men climbing a mountain. We approach from different sides, but whenever we reach any high point of vision we find our paths coming very close together, if they do not actually converge.

—HAROLD COOKE PHILLIPS

ANOTHER VIEW OF THE ALCOHOLIC

From H. MILLARD JONES

At a meeting of the Executive Committee of the International Union of Gospel Missions in Temple Baptist Church, Detroit, Michigan, on November 13, 1949, Rev. Herbert E. Eberhardt, secretary of the International Union of Gospel Missions and superintendent of the Central Union Mission of Washington, D. C., delivered an address on the above subject in which he made the following pertinent statements.

"Increasing alcoholism is one of the major, if not the major economic social crime, and health problem in America. Its pyramiding by-products and evils are demanding the attention of public officials and socially-minded groups throughout the United States, resulting in the establishment of alcoholic clinics, alcoholic wards, and the frantic efforts to find some expediency to relieve the judges of the wearisome embarrassment of repeating, and of apparently hopeless drunks who monopolize their time.

"One of the interesting phenomena of this alcoholic problem has been the change in terminology so that the drunkard is popularly termed 'the alcoholic'—a sixty-four dollar name for an old evil. We are told that the alcoholic is a sick man. That is indeed true, but it is only a half-truth. This popular conception of alcoholism as a disease has resulted, we believe, in a three-fold evil. First, it has taken away the stigma of drunkenness and given the alcoholic a sense of pride, for he is now classed along with the rheumatic, the anemic, and the arthritic. We have actually seen them almost proudly announce to our desk clerk as they ask for accommodations, 'I am an alcoholic,' with a sense of accomplishment. This is a dangerous trend.

"Second, it results in a splendid smoke-screen for the industry which alone produces the alcoholic, removing from it any blame and placing it squarely upon the victim himself. This is a tragic camouflage. Third, and more serious, it keeps the alcoholic from going to the true source of deliverance from his troubles. Thinking of himself only as a sick man, he seeks human and physical expediences rather than the power of God that alone can transform his life and save his soul.

"If drunkenness, or alcoholism, is a disease, then we should like to compare it with other sicknesses in seven respects:

"1. It is the *only disease which we advertise* to the tune of almost one hundred and thirty million dollars annually.

"2. It is the *only disease which we propagate* to the tune of three billion gallons of liquor consumed annually, or more than twenty gallons per man, woman, and child in the United States.

"3. It is the *only disease which we legalize* to the tune of four hundred and forty-seven thousand retail liquor permits in drug stores, groceries, hotels, and wherever our women and children must go for the necessities of life.

"4. It is the *only disease which we commercialize*, the annual drink bill being close to nine billion dollars.

"5. It is the *only disease which is voluntarily self-imposed*. Not one of the four million excessive drinkers, most of them alcoholics, in America, ever became an alcoholic without wilfully taking a drink and continuing to drink. This is not true of any other sickness.

"6. It is the *most deadly of all diseases* for it destroys 'both soul and body in hell.' No other sickness, however malignant, can kill a man's soul. But the disease of alcoholism will and does, as evidenced by the estimated cost of crime in the State of Massachusetts alone, resulting from liquor to the extent of sixty-one million dollars worth in one year, to say nothing of the intangible by-products.

"7. Finally, we are glad to say this is a *disease which is curable* for all who wish to escape its malignancy. Thank God, there is a remedy for this disease available to all. There is no incurable case in the sight of God.

"This is the theory upon which the rescue missions of America have operated for seventy-seven years, since the establishment of the Famous Jerry McAuley Water Street Mission in New York, in 1872, by Jerry McAuley, a converted alcoholic of the worst degree.

"For more than seventy-seven years the history of these rescue missions has been famous for the outstanding miracles of God's saving grace in redeeming alcoholics, for the major work of rescue missions has been with alcoholic men, with the mothers whose lives have been broken and bruised by drunken husbands, and the undernourished, unfortunate children from the drunkard's home. These missions have specialized in this particular work because they had to, and because they knew the answer."

Evelyn Underhill says in *Life as Prayer*, "You are, or should be, agents or transmitters of the transforming, redeeming power of God . . . We open a fresh path to his spirit; make straight the way along which he reaches a needy soul, a struggling movement, or a desolate corner of life."

HUNGER TELLS ITS STORY

Donald Knapp returned recently from a year and a half spent in Germany working with German youth. While there, he took part in a Swedish work camp which was building a home for wandering boys at Druewald, near Hanover. Here the boys could learn a trade as well as have the opportunity to live in a more stable community than a railroad station or transient hotel offered. This is his story!

"Four foreign volunteers, one Swede, one Norwegian, and two Americans, worked along with from sixty to one hundred of these homeless German adolescents making a naval underground arsenal into livable quarters. These boys had arrived in Hannover with no job and no place to go and the German Trade Union's social work agency sent them out to the home, helped pay for their food during their stay, and tried to find jobs for the boys when they were trained.

"After the concrete block huts of the factory had been put in good shape, we cleared the land of tree stumps so it could be planted with potatoes, cabbage, and fruit trees.

"We lived on the same diet as the German boys and paid for our food by repairing children's shoes. We had very thin oatmeal soup twice in the morning. At noon and in the evening, we ate potatoes, once a day with a little ersatz meat sauce. On Sundays we had meat, and Monday the great treat of the week was milk and macaroni soup.

"For the first two weeks our energy was normal and we did easily twice as much work as the German boys. Then suddenly we foreigners were sick in bed. For a week and a half we couldn't stir. After we were able to get out of bed we worked along, doing about half what the others could do. It was an acute way of learning why things are done slowly or apathetically in Germany today."

ANSWERS TO A MODERN QUAKER LEADER

Test in previous issue

- | | |
|-------------------|-----------------|
| 1. Rancocas | 7. Jordans |
| 2. Ury | 8. Oxford |
| 3. Fox | 9. Nayler |
| 4. United Nations | 10. Earlham |
| 5. Swarthmore | 11. Scattergood |
| 6. Massachusetts | |

James P. Warburg has characterized the attempt to roll back communism with arms as trying to fight a windstorm with bayonets.

WORLD PACIFIST CONFERENCE

With no thought of uniting of forces, a diverse group met in India with one interest in common—peacemaking. Here is a report of their conference.

Delegates from thirty-four countries were represented by the seventy-two men and eighteen women at the first gathering of the World Pacifist Conference held in India, December, 1949. They represented, as well, the Bahai, Buddhist, Christian, Confucian, Hindu, Jain, Jewish, Sikh, Moslim, and Theosophist faiths.

Ray Newton, director of the National Division, American Section of the AFSC, and B. Tartt Bell, executive secretary of the Greensboro, North Carolina, Regional Office of the Committee, were two of the American representatives present. Following the conference they visited AFSC and Friends' work in Japan and Honolulu, returning to this country only recently.

Born out of the need of ordinary men and women to examine carefully their responsibilities in relation to the present state of the world, Ray Newton reports, the World Pacifist Conference was originally a dream of the poet Tagore, and later of Gandhi. Many of these in attendance came to learn at first-hand, from those most closely associated with the Mahatma, what manner of man he was and the secrets of his power.

Despite serious gaps in representation—no one came from the Soviet Union although two or three came from its fringes, the delegate from Latin America did not arrive, and there were few representing the Mediterranean countries—the conference was remarkably free from geographical limitations. Despite the unwieldy size of the group, and the diverse points of view, there was present a real sense of unity in diversity.

The group met first for a week at Santiniketan, where discussion was devoted to a consideration of the life and work of Mahatma Gandhi and its significance; and to the outstanding questions confronting pacifists today. Then followed two weeks' travel throughout India in small groups. On December 24, the group reconvened at Sevagram.

At Sevagram, the findings of three special commissions were received or adopted, and prepared for publication in pamphlet form for further study. The commission dealt with the broad problems of pacifism and government; basic education and the social order; and basic principles of pacifism.

Implementing the discussions, and perpetuating the spirit of this confer-

ence, three action groups were formed. A continuing action committee was formed to work out a method for pacifist interchange between the continents, and training for those interchanged in the methods and techniques found workable by other groups. A second group was created to work out general pacifist techniques for meeting aggression. And a fifteen man liaison group was formed to coordinate pacifist and civil disobedience activities around the world.

Ray Newton, commenting on this conference, remarked that for the first time in his experience he was present in an atmosphere where pacifism was popular. This coloring of any international meeting by the environment in which it is held is to be expected. The world looks like a far different place when seen from New York or Paris or Geneva. The re-orientation of vision required from those who represented the West may well have been one of the most valuable features of the conference.

NATIONAL CHRISTIAN COLLEGE DAY

Sunday, April 23, 1950, has been designated as National Christian College Day. For many years, various denominations have set aside a Sunday for the consideration of Christian education, and now the National Protestant Council on Higher Education is calling for a national day that all the churches may unite in the observation. *The Christian Century* and *The Christian Herald*, as well as numerous church bulletins and denominational publications, will carry articles about the day. Columbia Church of the Air will devote its program on that day to the subject of the Christian College. Churches and church boards are supplied with a general leaflet available for distribution.

THE BLIND SEE

Power, not comfort, is my demand upon faith.

But like everyone else, I have eyes in my soul. Through faith I create the world I gaze upon; I make my own day and night, tint the clouds with iridescent fires, and behold! a midnight is strewn with other stars.

Reason hardly warranted Ann Sullivan's attempt to transform a little half-human, half-animal, deaf-blind child into a complete being. Neither science nor philosophy had set such a goal, but faith, the eye of love, did. I did not know I had a soul. Then the God in a wise heart drew me out of nothingness with cords of human love and the life belt of language, and lo! I found myself.

HELEN KELLER

THE LOWING OF THE "OXEN"

Bringing Peace

"What meaneth the lowing of the oxen?" That question by Samuel was a portent of doom. It now commands an answer of peace.

The Heifer Project Committee reports on activities to date show that more than 6,000 heifers have been sent to the various countries or areas where need existed. In addition to the heifers, more than 5,000 goats have gone to Japan and Okinawa. Of this number, some 2,200 have gone to Japan, while the project to Okinawa which was recently completed included 2,770 animals to that island.

The Department of the Army provided transportation and feed for the animals during the voyage. Ships were fitted with necessary stalls, etc., to accommodate a few hundred animals each trip.

About one hundred men gave their time on a voluntary basis to accompany the animals in order to care for them during the voyage. These men became real ambassadors of good will, bringing back glowing and thrilling reports of their experience, and the deep gratitude of the recipients. A great deal of credit for the success of these projects must go to local groups of laymen who assisted, and still continue to assist, in the collection, testing, and preparation of the animals for shipment.

Funds have been contributed, also, by groups of children, vacation Bible schools, church school classes, youth groups, farm groups, civic and service clubs, and councils of churches.

Some animals have been purchased in Denmark and Switzerland and shipped into Europe. The Heifer Committee representatives in Germany request additional shipments to that country, hoping for 700 dairy heifers; 500 have already gone. All available funds have been used to purchase animals. Ocean transportation costs will be provided by Economic Cooperation Association funds, thus enabling all funds to go for cattle and necessary feed while enroute. Requests have also come in from President Syngman Rhee of the Republic of Korea and various mission workers, including Esther Laird, for heifers and goats. The need is real and clear. The opportunity is ours.

CAROLINE COX

Since the end of the war in the theatre of European operations, there have been more deaths among American troops in Europe from alcohol than from all communicable diseases combined, according to the Chief of Preventative Services.

Dr. Haven Emmerson

From Our Readers

CONCERN FOR UNITY

Editor, THE AMERICAN FRIEND:

In the last three years I have become increasingly concerned over the divisions and differences among Friends in America. It may be that I have become more aware of a situation that has existed for some time rather than an indication of a growing spirit of divisiveness. At least, the situation has come recently to my attention more and more. I feel that this is a fact that disturbs many Friends.

One of the most valid criticisms leveled at the church, as well as the Religious Society of Friends, is that this group of professing Christians, who revere fellowship and brotherhood, is often riven with divisions and discordant relationships within itself. It is too noticeably inconsistent for the professed follower of Christ to urge his neighbor "to do justly, and to love kindness, and to walk humbly with his God" when he himself fails to follow his own counsels with his fellow-Christians.

The problem of divisions among church people is not a new one, for Paul was called to help find a solution to this very thing in the early church at Corinth. Yet, by noting the long history of such a problem, I do not wish to imply that it is to be forever with us. I refer to this because I feel that Paul can speak as effectively to our condition today as he did to that of the Corinthian Christians.

We are living in a day of staggering needs among most of the peoples of the world, both material and spiritual. We are challenged to do our best to meet these needs. The time is upon us to begin a search, as never before, for an effective solution to the problem of the lack of unity among American Friends, before we can meet such a challenge.

In recent years many Protestant groups of different communions have moved toward organic unity. This is an effective testimony to the un-churched when it is an evidence of a real pervading desire for and sense of unity. On the other hand, however, such a testimony is severely weakened when it is just an organizational unity which overlooks differences that continue to exist.

The kind of unity many concerned Friends desire is on a much deeper plane and of greater strength than just an organizational unification. I am sure that many share with me the concern that Friends everywhere begin to seek more earnestly and honestly after that spirit which draws fellow-Christians

into a close fellowship to become "one body in Christ."

Let us open our hearts and minds humbly to the exhortations of Paul and to the leading of the Spirit which he glorified. In his letter to the Corinthians he writes of how all varieties of gifts, service, and work are to be under the same Spirit (I Corinthians 12:4ff). The rest of the twelfth chapter is a moving preamble to his desire to show us "a still more excellent way" in the thirteenth chapter.

He calls, "Make love your aim." Here he is speaking of that Christian love that is born of and nurtured by the Spirit. "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right."

Fortunately, I have had a variety of contacts with Friends of differing persuasions. How much happier an experience it is to meet Friends who may express themselves in different words from our expressions, if one seeks to find, with an open mind, some common bond, conviction, experience or hope upon which can be built a growing fellowship of understanding and appreciation! How much more fruitful is this "more excellent way" than that of suspicion!

It was a happy occasion for many at the American Young Friends Conference at Oskaloosa this past summer to find others from many areas and persuasions expressing the desire to put into practice this Christian spirit of love as they met and sought to grow toward unity. From the letters a few young Friends from widespread parts of the United States have sent me since, I know that this spirit is not beyond our reach.

In the next few months there will be two large gatherings of Friends in America—the Conference of Evangelical Friends at Wichita and the Five Years Meeting of Friends at Richmond. At these gatherings we can profit greatly by making an effort to become acquainted with other Friends and by making new friendships. Let us venture forth from the group of Friends from our own Yearly Meeting, whom we know pretty well already, to meet Friends of other Yearly Meetings. In our meeting with other Friends we shall find how fruitful it will be to talk with each other about our home Meetings, its problems and its rewards, and about our experiences. In this way we can grow in unity and in fellowship. It is my hope that at both of these gatherings there may be evidenced such a spirit of love, clothing each one

attending as a mantle; that we might show to others "a more excellent way"; that love shall be our aim. For only in faith and in unity can we hope to meet effectively the opportunities and needs which our Father has laid before us this day.

DAVID STANFIELD

TO HOLY LAND VISITORS

Editor, THE AMERICAN FRIEND:

At a meeting of the Elders and Overseers of the Ramallah Monthly Meeting, it was decided to extend an invitation to all Friends visiting the Holy Land, Arab side, to call on the Friends Mission at Ramallah, through its secretary, Willard Jones, and on the Monthly Meeting through its clerk, Dr. J. Mansour, for advice regarding accommodation facilities, suitable guides and other information which may be useful to them.

It would be much appreciated if this invitation is known so that as many Friends as possible may avail themselves of this service, which the Friends' community at Ramallah extend to them cordially and wholeheartedly.

Faithfully yours,
DR. J. MANSOUR

KAGAWA TO VISIT AMERICA

Dr. Toyohiko Kagawa, the noted Christian leader of Japan, will be in America from July 15 to the end of December. He has been booked for speaking engagements at national meetings, both in the United States and Canada, and will devote two months of his visit, October and November, to the United Evangelistic Advance under the Department of Evangelism of the Federal Council.

Dr. Kagawa will speak at the World Convention on Christian Education in Toronto, Canada, August 15, and on September 15 he will be at the Missionary Meeting of the General Council of the United Church of Canada. On November 15 he will be at Cincinnati at the annual conference of the United Conference of Church Women.

Those wishing to inquire about speaking dates for Dr. Kagawa during September and December should correspond directly with the itinerary secretary—Dr. J. Henry Carpenter, 252 Fulton Street, Brooklyn 1, New York.

J. Edgar Williams writes that he has set the price of *A White Carnation and Mother's Day* at \$1.25, instead of \$1.50 as previously announced.

The Sunday School Lesson

Prepared by RUSSELL E. REES

For April 30 — Amos Teaches About Worship

Amos 4:4; 5:4-9, 14, 15, 21, 24

The reality of spiritual worship can never be measured by the size of our temples, or the grandeur of our pageantry, or by the piety of our words. True worship must be "in spirit and in truth," that is, it must be a matter of inward attitude and of utter sincerity. A prayer in the faltering words of "broken English" is far more significant than a prayer in the most cultured phrases, if the first is sincere, and the second not.

Beware of holy places and holy practices might be one paraphrase of the words of Amos. Bethel and Gilgal had been places of great blessing in the past. At Bethel, Jacob had his redeeming vision, and at Gilgal the Israelites had reconsecrated themselves under Joshua. And then, with typical human self-deception, the nation had come to believe that everyone who went to Bethel would have a vision and everyone who went to Gilgal would be reconsecrated. Bethel, without humility, and Gilgal, without repentance, are just geographical locations. The religious significance attaches, not to the place or to the practice, but to the spirit in which one comes to, and practices them.

When a man is trying to get religious sanctions for wrong behavior he makes a spectacle of himself. The prophets of Baal on Mount Carmel were typical of such actions. They did not change their lives. So when men try by extravaganzas and spectacle to win the approval of God one always imagines they, too, are trying to substitute a lesser for a greater offering. "What does God require of thee, but to do justly, to love mercy, and to walk humbly with thy God."

The prophets, whose lives we shall study this quarter, agree to a man that much of Israel's trouble centered in wrong religion. No hope was held out except the hope which began with repentance. Man cannot come to God except in humility and in penitence. Pride in his own achievements is a sign of spiritual deadness. Few men have ever spoken with clearer accent than does Amos as he cries out to the nation. It is righteousness, right living, and not words that God wants. It is justice and not cleverly devised rituals that will please God. It is behavior and not loud profession which is God's demand.

Our religious systems are always in need of such prophets as Amos. We can so easily become blind to our own behavior, and suppose that all is well when as a matter of fact much is not well at all. A religion which permits us to be at ease in a world like ours is dangerous religion. It is not enough for us to sing hymns, even though they be good hymns; it is not enough for us to make public prayers, even though they be beautiful prayers; it is not enough for us to gather in solemn meeting, even though the meeting be a gathered one. But what do we do when the meeting is over? Are we the same as before? Does the injustice and the inhumanity and the crass materialism of the time mean nothing to us? Do we suppose that God is pleased with us just because of our pious words? Thus Amos speaks to our need and condition today.

Questions:

1. What are the requirements for sincere worship?
2. Have some one read Whittier's poem, "Worship." Discuss his conclusions in the light of Amos' teaching.

For May 7 — Hosea, the Man and His Message

Hosea 4:1-9; 6:1-3; 10:12, 13

It will be necessary to call to mind something of the life of Hosea if we are to understand him and his message. Insight is often born of tragedy, and vision sometimes comes through suffering. Hosea was no ivory tower idealist. His theories had been tested in the fires of personal difficulty. When he talked about love and forgiveness, he spoke as one who had learned the depth and agony of love and the redemptive power of forgiveness. His life is a kind of foretaste and promise of the life of Christ and the words of John. "Whosoever loveth is born of God."

The indictment which Hosea brings against his generation is very similar to that of Amos. If one needs support for the words of Amos, this is richly supplied in Hosea. The sins he lists are undated sins such as swearing, breaking faith, killing, and adultery. It would seem that man is very unoriginal in his sinning. Modern man may have added refinements, or perhaps debasements would be a better word, but the sins are terribly standardized. Remove the

place, names, and the obsolete words, and the message of Hosea could well be a tract for the times.

It seems that in the time of this prophet people were slow to learn from experience. Hosea complains that the people are failing for lack of knowledge and yet they will not learn. History is full of teaching material, illustrations, and true to life situations, but men prefer their own prejudiced opinions. Much of the blame for this situation is laid at the feet of the priests and the rulers. As is so often the case, the prophetic movement was a grass roots movement. It did not begin among the priests and other religious leaders, but among the concerned laymen. This, I think, is the glory of religion. Again and again the new impulse, the fresh challenge, the moral vigor of religion has surged up through the systems and orders, revealing that "God, far off, has been reigning."

The call to repentance is universal among the prophets. "Come let us return unto Jehovah." No matter how dark the outer picture of the world might appear, and it often did appear very black, the great prophets were not the spokesmen of pessimism. A word of hope always creeps in, because deeply these men were theists—they believed in God. And like George Fox they saw that the ocean of light rolls over the ocean of darkness, and in that is the love of God revealed. "Let us follow on to know Jehovah . . . and he will come to us as the rain, as the latter rain that watereth the earth."

The church need never be ashamed of calling men to repentance and to a higher life. Her words may seem feeble when matched against the loud words of other voices, but she is on the side of truth, and truth has resources that untruth does not have. The church should neither be ashamed nor afraid of holding out for righteousness, even when some men say she is impractical. The impracticality of men often turns out to be the practicality of God. The stone the builders rejected often becomes the head of the corner. One way to achieve immortality is to say, like Hosea, "Sow to yourselves in righteousness, reap according to kindness."

Questions:

1. Why do you believe in righteous causes? What gives you courage to "be in the right with one or two"?
2. What quality of Hosea's writing has made it of such value to the world?

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

GOOD MID-CENTURY READING

An Editorial Review

Thoughtful minds turn, at mid-century, toward an appraisal of our present civilization. Men want to know "whence" and "whither" this stream of human life that seems to be at once political, economic, cultural, and deeply religious in nature. What are the currents and under-currents that carry men toward tomorrow. More important still, what is the nature of men who make up this human tide?

The answer to such questions should not rest with one writer, but with several. Only a symposium of views could be satisfying to the demanding reader. Here are two books in the field, with a total of twenty-three well-acclaimed writers.

Years of the Modern, An American Appraisal; Longmans; 354 pp.; \$3.50; John W. Chase, editor.

The theme of this book is lifted from Walt Whitman's poem of that name and captures the Whitman greatness and grandness in its moving pages. From the "Portrait of the American," by Henry Steele Commager, professor of history in Columbia University, to "An Adventure in Ideals," by Norman Cousins, editor of *The Saturday Review of Literature*, there is a masterful treatment of twelve great topics on our contemporary life.

Here is the galaxy of American writers that give scope and mastery to this book, both in its style and its content: Alan Barth, Walton Hamilton, Alvin Johnson, David Riesman, J. K. Galbraith, Perry Miller, Harrison Brown, Erwin D. Canham, C. T. Lanham and Sumner Welles.

To turn the pages of this book is like picking up a historical and cultural balance sheet which, while recognizing the obvious debits of our civilization, offers life and hope. Though not directly religious in its treatment it casts the weight of its expectancy on the "spiritual" elements of our social order.

The Nature of Man, The Church Peace Union and the World Alliance for International Friendship through Religion; Edited by A. William Loos; 110 pp.; \$1.

This series of statements are not preachments, but serious analyses by scholars competent in their fields. They are frankly religious in point of view. At the same time their statements are not detached from life, not even from the material world that supports man.

The fields of botany, geology, educational philosophy, politics, and psychology are represented, and furnish part of the backgrounds from which man is examined.

It is clear to all thoughtful readers that the nature of man is basic to all

that is to be said about what he does in our collective life. Man the analyzer must also attempt the difficult task of analyzing himself and knowing "what manner of man" he is. We know that he can dream, but is he capable of fulfilling that dream? These writers affirm that he can.

If as a Society we could present the Christ-ideal, both as it affects the individual and the community—show Him as the heart of all that is true in art and literature—as the force which makes for social progress, the development of the highest and best in men and nations, focussing Him in all the various efforts and graspings after light, we should I think soon speak so that men would listen. The work wanted now is much the same as that of George Fox—it is to dig deeper than the modern pessimist, and show him the living rock he has never yet struck, which is the ground of our optimism and faith . . . It is appalling, when we contemplate it, how few have a real knowledge of God as something more than a superintendent engineer of the Universe, or of Christ as something more real than a factor in a theological proposition.

John Wilhelm Rowntree

PATIENCE

I approach
A sunny square:
Roads lead out
To everywhere.
Which, I wonder,
Is the one
Fate will set
My feet upon?

CAMILLA ZAVITZ HAMILTON

APRIL RAIN

Once more the April skies have parted wide
Trailing rose banners through the misty gray,
Edged with a rim of gold and amethyst;
Sheer loveliness to start the month's first day.

And then the colors fade, the bright skies weep
Soft tears that cling to trees like silver beads;
But surely they are tears of happiness,
Softening the earth where tiny sleeping seeds

Have waited as the winds of winter shrilled,
Safe underneath their covering of earth;
And now warmed by the slanting April rain
They stir and wake and once more come to birth.

SHEILA STINSON

INVITATION BEYOND SPRING

Come with me a little while
Across the living hills of spring,
Beyond the strictures of an hour,
A season's compassing.

Come with me a chartless way
By the fruiting flowers of trees,
Beyond the umber-girding earth,
The finite galaxies.

Then, though we walk the same strict hours,
The same old street with changeless name,
We shall not walk with bounded steps,
Nor ever walk the same.

PATRICIA M. JORDAN

LINES FOR A RAINY NIGHT

Love should fall softly as the silver rain
Onto the flowering earth and the fair hills,
Leaving no bitterness nor brackish stain.

Love should fall gently with a quiet word
Until the hidden roots are moved again
And all the living leaves are touched and stirred.

Oh, Love should fall in beauty with belief,
Out of the dark confinement of the sky,
Forever singing unto root and leaf.

PATRICIA M. JORDAN

Friendly Life — Far and Near

Love is Forever is the title of a brief biography of Gurney and Elizabeth Binford, written by the Japanese Friends with whom they served for nearly forty years.

* * * *

Seventy per cent of the grade and high school pupils who attend the twenty-two Quaker schools in the Philadelphia area come from non-Quaker families.

* * * *

Another new Meeting recorded in the directory of this journal is the one at Memphis, Tennessee. Paul Coppock, a Memphis Friend, reports that Friends have been meeting for some time and now have a degree of permanence. They welcome visiting Friends.

* * * *

The American Friends Service Committee sent a thousand tons of shoes and clothing materials abroad during the past year, in an effort to bring warmth and friendship to some of those in need. They include garments and 160,000 pairs of shoes.

* * * *

William Penn College Day was held recently with members of the Board and Friends of Iowa Yearly Meeting in attendance, and under the leadership of President-elect Charles Ball. The Yearly Meeting and the Oskaloosa Community are responding to the new program for Penn.

* * * *

Richard Wood, editor of *The Friend*, Philadelphia, was a recent speaker at University Friends Meeting, Wichita, Kansas. He discussed the Quaker proposals on Russian-American relations. He also discussed them in a general meeting of the Wichita Council of Churches.

* * * *

D. Elton Trueblood, professor of philosophy in Earlham College and member of the Editorial Council of this journal, is now engaged in a tour of speaking in twenty key cities for the northern Baptist Convention. Elton Trueblood is not teaching this semester, but giving his entire time to lecturing.

* * * *

At the Worcester, Massachusetts, Monthly Meeting on March 29, the resignation of Harold and Ethel Walker from the Meeting's pastorate was received, to take effect July 31. Harold Walker's studies at Hartford Seminary are finished in June and they plan to return to California, their home state. The Meeting is united in its regret that

they must leave, but wishes them all success in future undertakings.

* * * *

Kermit Whitehead, a member of Honey Creek Meeting near New Providence, Iowa, has been working in Palestine for the Service Committee for three months. He is one of the group directing the Arab refugee camp near Gaza, the project undertaken at the request of the United Nations. He expected to sail home on April 7.

* * * *

"Not good enough to be a Quaker," was the reason once given by an English man, recently deceased, for not joining the Meeting which he regularly attended for several years. During the war, when transportation was nonexistent, he was always present, though the attendance was occasionally only two. Here surely was a Quaker—spiritually certified!

* * * *

James O. Bond, who recently received an M.D. degree from the University of Chicago, and his family, have taken up residence with his parents, Parvin W. and Cornelia Bond, in West Elkton, Ohio. He is commuting from there to the Middletown hospital where he is employed for three months before entering the Oakland, California, hospital for an internship of one year.

* * * *

New York Friends Center has given evidence of important service. At the recent annual meeting one hundred members reviewed the accomplishments of the past year and the plans for the future. Its service in giving or finding hospitality to international students and United Nations personnel has been central to its program. John Judkyn is president of the Center organization.

* * * *

Mrs. Twining Lynes, who teaches French and German at Lincoln School, Providence, Rhode Island, is sailing on June 8 for Europe, expecting to visit the two French schools sponsored by Lincoln School under the School Affiliation program of the AFSC, and also the Island of Sylt in the North Sea, which the Resident Department of the School has been helping during the past five years. Russell Brooks, minister of the Friends Meeting in Woonsocket, Rhode Island, spoke to the girls on April 11 on the subject of "Quakerism."

* * * *

The expression of gratitude from a D.P. family soon to come to Hartford,

Connecticut, under the auspices of the Meeting is warm and lovely. "Will you please thank all your friends for the splendid feeling of safety and joy they succeeded to awake in us in this critical moment of leaving forever the Old Continent. We thank our Lord every day for having put you on our way. We trust you, and we hope these friendships, kindnesses, and all those beautiful and worthy features of human relationships will persist and grow after the personal meeting."

* * * *

The annual banquet of the Men's Extension Movement of Iowa Yearly Meeting was held on March 27 in Friendship Lodge at Quaker Heights, near Eldora. Nearly two hundred men were present from all over the Yearly Meeting. The meal was served by ladies of Honey Creek Quarterly Meeting, the proceeds going for new kitchen equipment for the lodge. Lawrence Hibbs gave an inspirational address, and Charles O. Whitely presented the financial needs for camp development, resulting in nearly \$1,500 being subscribed. Paul Baiotto announced plans for holding the annual young Friends' Conference, which is the special project of the Men's Extension Movement. It is expected that several cabins and other facilities will be completed this summer.

Friendly Fellowship

JONESBORO, INDIANA, Friends are improving their basement for the primary department. This is a project of the Sunday School Council. The Council also sponsors Family Night dinners each quarter. Following a carry-in dinner, a program is given, with a class or some organization responsible for this. A junior choir of about thirty voices occupies the rostrum each Sunday morning during the worship hour. The United Society of Friends Women is supporting a social service project and missionary program suggested by the Yearly Meeting. The Loyal Crusader Group also does welfare work, locally and for the AFSC. Clothing and food have been sent to Germany. Attendance at the Sunday School averages between one hundred thirty-five to one hundred fifty. Delmar Mock, the pastor, is bringing challenging messages.

* * * *

MADISON, INDIANA, Meeting is preparing for the arrival of a D.P. Family. They requested a widow with one or

more children. A reading group meets at the home of Myrtle Peterson each Thursday. On alternate Sunday evenings the university students who attend Meeting gather for supper and discussion in the home of an older member. Older members are welcomed. Several members took an active part in the Human Relations Workshop sponsored jointly by the Governor's Commission on Human Rights and the Madison Council on Human Rights, March 24, 25. Groups of about twenty met for three two-hour sessions to present problems of prejudice and discrimination in their home communities and to suggest techniques and analysis. About two hundred and fifty persons attended the opening session. It was felt an excellent beginning had been made in the human rights field on a state-wide basis.

* * * *

KNIGHTSTOWN, INDIANA — Spiceland Quarterly Meeting was held on March 12 at Knightstown. Visiting Friends were William and Florence Reagan; Lawrence Peery; John Compton; and Charles Paddock, an Earlham student. Lois Zimmerman led devotions at Ministry and Counsel. Emma Kendall reported at the business session that \$600 was apportioned to this Quarterly Meeting for the new class room at Happy Grove School in Jamaica. The Meeting voted to ask the clerk to write a letter to Congressmen and to the President, expressing opposition to appointment of a personal representative to the Vatican. The treasurer's report showed over \$900 contributed to White's Institute fund. Three special interest classes were held; one on Stewardship by John Compton; another on Christian Home Life and the Church by William Reagan; and a third was the young people's group led by Lawrence Peery. More than thirty young persons were present. A fellowship dinner was enjoyed. At seven o'clock a worship service was held, with William Reagan speaking on "The Badness of Goodness."

In the Larger Circle

Protestant believers in China now number around 1,500,000, according to a recent study by the National Christian Council.

* * * *

George B. Thorp of Ridgefield, a member of the Fellowship of Reconciliation, has initiated the first test of New Jersey's loyalty oath for teachers. He lost a teaching job at Newark College of Engineering because he refused to sign

a loyalty oath. He said he could not sign the oath "in good conscience" because it "abridged and infringed his constitutional rights."

* * * *

Standardizing vocabulary, script, and grammar are the necessary and logical corollaries of political responsibility, as exemplified in India where the many Hindi dialects are being scrutinized in the interest of reducing them toward one. A conference of experts on this problem was held recently.

* * * *

Seventy couples have "graduated" from the School for Brides and Grooms started four years ago by the Rev. Earl Lautenslager of Howard Park United Church, in Toronto, Canada. The eighteen young couples now attending the school hear such lecturers as John McCulloch, Toronto Family Court Counselor.

POSITION AVAILABLE

For qualified office secretary in a city Friends' Church. Address GHM, THE AMERICAN FRIEND.

POETRY CONTRIBUTORS

CAMILLA ZAVITZ HAMILTON, 142 Kenmore Avenue, Marion, Ohio.

PATRICIA M. JORDAN, 517 Franklin Street, Whittier, California.

SHEILA STINSON, Box 144, Route 15, Cincinnati 15, Ohio.

BIRTHS

BAARDA—In March, Frank and Elsie Baarda of Lynville, Iowa, adopted a daughter, Betty Jean, born November 23, 1949.

BOND—To James O. and Patricia Hornbrook Bond of Chicago, Illinois, a daughter, Susan Elizabeth, on November 23.

DAVIS—To John and Alice Davis of Lynnville, Iowa, Friends Meeting, a son, Philip Charles, on February 26.

ESSICK—To Eugene and Darlene Essick of Des Moines, Iowa, on March 7, a daughter, Janice Elaine.

HADLEY—To Jesse and Josephine Karnes Hadley of New Vienna, Ohio, on January 22, a daughter, Roseanne.

KARNES—To William and Kathryn Mercer Karnes of Toledo, Ohio, on January 18, a son, Lee Dennison.

MAGGIORA—To Robert A. and Patricia Bond Maggiora, Sebastopol, California, a daughter, Hannah Patricia, on January 17.

MARSH—To Harold and Iona Marsh of

The American Friend is printed by

NICHOLSON
PRINTING COMPANY

RICHMOND, INDIANA

Founded in 1870 by Timothy Nicholson

Commercial Printing—Publications
Bookbinding

WHITTIER COLLEGE

The Quaker College of Southern California

- Complete liberal arts curriculum leading to the degree of Bachelor of Arts or Bachelor of Music.
- Training for Christian service.
- Approved by the Association of American Universities and the Western College Association.
- Graduate curriculum leading to the degree of Master of Arts, Master of Science, or Master of Education in Child Research.
- Professional and pre-professional curriculum.
- Sixteen miles southeast of Los Angeles in the heart of Southern California.

For information, address

DIRECTOR OF ADMISSIONS, WHITTIER COLLEGE
WHITTIER, CALIFORNIA

New Providence, Iowa, on February 25, a son, Robert Neil.

MEREDITH—To Ervin and Marilyn Meredith of Lynnville, Iowa, a daughter, Shirley Ann, on January 7.

RUSSELL—To Frederick and Mary Thomas Russell of Jonesboro, Indiana, a son, John Thomas, on February 10.

SMITH—To Stephen and Megan Fairham Smith, a son, Eric Jessup, at Madison, Wisconsin, on March 23.

MARRIAGES

GRAHAM-WHITE—Vivian White, daughter of Mr. and Mrs. David White from near Grinnell, Iowa, to Norman Graham, son of Mr. and Mrs. Ernest Graham of Lynnville, Iowa, on February 23, in the Oak Grove Friends meetinghouse with Charles O. Whitely, pastor of the First Friends Meeting of Grinnell, Iowa, officiating.

JAY-BRUSH—Bernice Brush, daughter of Mr. and Mrs. L. C. Brush, to Vernon Jay, son of Mr. and Mrs. Carl Jay, both of Lynnville, Iowa, March 1, in the meetinghouse with Andrew Stuart officiating.

KAUTZ-TICHENOR—Amanda Tichenor, a member of Washington Monthly Meeting, to William Frank Kautz of Elmhurst, Illinois, in Graham-Taylor Hall, University of Chicago, on March 18, after the manner of Friends. They are continuing their studies at the University.

McKIBBEN-MANN—Leora C. Mann, member of Marshalltown Meeting, daughter of Harry and Lucile Brown Mann, to Robert E. McKibben, son of Mr. and Mrs. Lester McKibben of Liscomb, in the Friends church at Marshalltown, Iowa, on March 22, with Orval H. Cox officiating.

TJELMELAND-DITZLER—Patricia Jean Ditzler, member of First Friends church, Marshalltown, Iowa, daughter of Mr. and Mrs. James H. Ditzler, to Clifford B. Tjelmeland, son of Mr. and Mrs. Martin Tjelmeland of McCallsburg, in the Friends church at Marshalltown on March 25, with Orval H. Cox officiating.

DEATHS

BEESON—William M. Beeson on March 16, at his home in Wichita, Kansas. He was the son of Charles and Prudence Beeson, and was born at Fairmount, Indiana, on January 29, 1860. In 1887, he was united in marriage with Eleanor Kemp who preceded him in death. He was a member of University Meeting, Wichita, and served for many years as an Elder and member of the Finance Committee. For some years he served as a trustee of Kansas Yearly Meeting. Surviving are a daughter, Hazel McCready, Tucson, Arizona, and a son, Elwood, of Parsons, Kansas. Memorial services were held in University Church on March 20, with Charles A. Lampman in charge.

BENEDICT—Larissa E. Benedict on March 12, in Des Moines, Iowa, aged eighty-seven years. She was a native of Minnesota, the daughter of Eli and Mary Jane Mendenhall. In 1882, she was united in marriage with Emor E. Benedict, who preceded her in death. She was an active member of First Friends church of Marshalltown, Iowa, where she taught in the Bible School. Surviving are two daughters, three grand-

children, nine great grandchildren, and a sister. Services were conducted by Orval H. Cox and burial was in Riverside Cemetery.

CLENDENON—Hanna E. Clendenon in State Center, Iowa, on March 6, aged eighty-three years. She was a member of First Friends Church in Marshalltown where she taught school for fifty years. Surviving is a sister. Services were conducted by Orval H. Cox and burial was in Oskaloosa, Iowa.

CONDON—Mary A. Condon on March 14, in Marshalltown, Iowa, aged eighty-three years. She was a native of Iowa, the daughter of Christopher and Aurinda Bratt. In 1890, she was united in marriage with Edward L. Condon who preceded her in death. She was a valued member of Marshalltown Friends church and later of Le Grand. Services were conducted in the Marshalltown church by Orval H. Cox and burial was in Riverside cemetery.

HILL—Walter B. Hill, a native of Carthage, Indiana, on March 18, at Knights-town, Indiana, in his eighty-second year. He was the son of Samuel Bettie Hill and Nancy Newlin Hill, pioneers of Carthage. Upon graduation from Earlham College he entered business in Carthage, later becoming an extensive landholder and director of the bank there. The only survivor is his widow, Susan L. Hill, also a native of Carthage. His two sons, Howard B. and Edgar N., preceded him in death. He was a birthright member of Carthage Meeting. DeWitt Foster was in charge of the services. Burial was in Riverside Cemetery.

ROBERTS—Louanna Roberts, wife of Milton Roberts, on February 12, in West Elkton, Ohio, aged seventy-nine years. She was a lifelong member of Elk Monthly Meeting of Friends in West Elton, Ohio, where she shared her talents in helping to carry on the program of the Meeting which her parents, Marmaduke and Susan Kenworthy Stubbs, helped to establish. Memorial services were conducted by Parvin W. Bond and Arthur W. Hammond in the Friends meetinghouse.

RUDDICK—Priscilla Ruddick on March 21, near New Providence, Iowa, aged eighty-six years. Surviving are a son, Harry, three grandchildren, and five great grandchildren. Her husband preceded her in death. She was a member of Honey Creek Meeting. Services were conducted by Guilford Street in the meetinghouse and burial was in Honey Creek Cemetery.

THOMAS—William E. Thomas on March 14, in Jonesboro, Indiana, aged eighty-one years. He was the son of James and Emily Benbow Thomas, a birthright and faithful member of Jonesboro Meeting. Surviving is the widow, Nora Thomas; a daughter, Hazel Fisher; a son, Bernard, all of Jonesboro; grandchildren, and great grandchildren. Services were held at Jonesboro Meeting with Delmar Mock in charge, assisted by Charles Pitt, Sr., and Bertha Day. Burial was in Gas City.

WETHERALD—L. Gertrude Wetherald, on March 17, at the home of her son in Berwyn, Maryland, aged eighty-eight years. She was a birthright Friend. Surviving are three daughters, four sons, twenty-three grandchildren, thirteen great grandchildren, and three sisters. Burial was in the Friends' Cemetery at Hughesville, Maryland.

FRIENDS BOARDING SCHOOL

1837

1950

"OLNEY"

BARNESVILLE, OHIO

An Accredited Four-year Boarding
High School for Friends'
Children

For information address

BYRON G. THOMAS, PRINCIPAL

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone Trowbridge 6-6883 or Trowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1023 Maple Avenue, Evanston, Ill., phone University 4-8511 or University 4-0366.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 9:45 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735. Herbert D. Pettengill, Jr., Pastor.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m.; George H. Moore, Minister. Richmond 78406.

MEMPHIS, TENNESSEE

Unprogrammed meeting for worship, first and third Sundays at 4:00 p.m., at the home of Miss Margaret C. McCullough, 858 Whitford Place (or phone Dr. Alice Deutsch 7-2990-W).

MIAMI, FLORIDA

Friends Meeting, Charles Torrey Simpson Memorial Garden Center, 55 S.W. 17th Road, at 3:00 p.m. each First Day. Business meetings are held the first First Day of each month, following the meeting for worship.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m.; Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381. Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meeting for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October through April, each Sunday at 11:00 a.m.

OVERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone IMre Domonkos.

ORLANDO, FLORIDA

Friends Meeting for Worship at Sorosis House, 108 Liberty Street. First days at 11 a.m. Monthly Meeting, 10 a.m. first First Days.

PASADENA, CALIFORNIA

First Friends Church: Temporary location—Lamb Mortuary, 415 East Orange Grove Avenue; 11:00 a.m., Meeting for Worship; 9:45 a.m. Church School. Orange Grove Friends meetinghouse; 6:30 p.m., youth group; Mid-week Service, 7:00 p.m.; Elmer Howard Brown, minister, phone SY. 6-3372.

PITTSBURGH, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Unified Service 7:00 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister. Phone FILmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KENwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 436 E. 3rd Street (rear). First Day at 11 a.m. Clerk: Ferner Nuhn, 605 East 4th Street.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College, C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.

THE THIRTY-THIRD ANNUAL SUMMER SESSION

AT

GUILFORD COLLEGE

JUNE 5 TO AUGUST 5, 1950

COURSES OFFERED IN BIOLOGY, CHEMISTRY, ENGLISH, HISTORY, MATHEMATICS, NATURAL SCIENCE, PHILOSOPHY, PHYSICAL EDUCATION, RELIGION, SOCIOLOGY AND SPANISH



PROVIDENT MUTUAL

LIFE INSURANCE COMPANY OF PHILADELPHIA

Pennsylvania • Founded 1865

FRIENDS ACADEMY

Founded 1877
COEDUCATIONAL

"The daily contacts of the teacher with pupils are vital, for upon his character, convictions, knowledge, skill, and capacity to work with others the effectiveness of the school must ultimately depend."

With close student-teacher relationships made possible by small classes, the Academy offers day students from kindergarten to college and boarding students from grades seven through twelve, a well-integrated program of studies, athletics, and extra-curricular activities. The school is fully accredited and its graduates attend leading colleges and universities.

MERRILL L. HIATT, Headmaster
Locust Valley, Long Island, N. Y.

OAK GROVE

A Friends School for Girls
1849-1949

Emphasizes preparation for college and gracious, purposeful living. Recent graduates have entered over fifty different colleges and universities, including all major colleges for women. Bible is taught by a Friends' minister in residence. The Quaker way of life is expressed through Meetings led by students. Cultural departments are under talented instructors in Music, Art and Speech. Physical Education includes corrective and aesthetic program with recreation featuring winter sports and including riding without extra fees. Work covers Grades 7 through 12 with a strong post-graduate year of intensive college preparation. The new fireproof Dormitories, Recitation and Administration Buildings occupy a sunny hillside overlooking the Kennebec Valley. Those requesting catalogs are asked to give daughter's age, year to enter boarding school, and college for which preparation is planned.

ROBERT EVERETT and EVA PRATT OWEN, Principals, Box F, Vassalboro, Maine

OAKWOOD

Coeducational Boarding School
Founded 1796

Boys and girls have an opportunity to live together in a friendly, wholesome, Christian atmosphere. Physical, mental, moral and religious growth is emphasized in both college preparatory and general curriculum. Opportunities are afforded in art, music, home-making and athletics. Everyone participates in a supervised work program. Small classes make possible efficient counselling by sympathetic teachers.

Joseph B. Shane, Principal, Box 30, Poughkeepsie, N. Y.